sires, sanctification is the gratification, or realization of these desires. The first step in our salvation is a consciousness of sin, the next is conviction of sin, and the next repentance *from* sin ; if this is real genuine repentance, a turning away from outward sin, and evil inward thoughts, then new desires spring into existence : this is the new birth ; we are then mere babes in Christ, environed with sinful flesh and sinful external surroundings ; like the physical infant we are scarcely conscious of our being, (that is our spiritual being,) but if properly nourished we grow, and the more we grow and develop, the more we become conscious of the uncleanness of our lives in both thought and deed ; the affairs, diversions and fashions of the world still largely engage our minds, sometimes under severe protest, but still we are not able to shake off these things ; many keep on trying, and trying, and trying but always fail, after a time of effort some give up in despair, but others turn anew to the Word of God for more light, some find it in one place and some in another. Some may find it in II Peter 1 : 3, 4, others may find it in the experience of Paul as related in Romans 7 : 15, 25 and 8 : 1. Paul said, "O wretched man that I am ; who shall deliver me from the body of this death ?" After he finds deliverance he rejoicingly exclaims, "I thank God through Jesus Christ our Lord ;"then assurance follows, and that wonderful eighth chapter of Romans is the expression of it. Condemnation is now gone because the victory over self and sin is won. Many have this experience that do not know any specific name for it, but as the term sanctification signifies cleansing, and separation, and as that is just what God has done for them, they have become sanctified in spite of their unbelief in the doctrine of sanctification.

Sanctification is not necessarily absolute perfection, except so far as it is imputed to us by Divine grace. Paul in his benediction upon the Thessalonian church says, "And the very God of peace sanctify you wholly, and I pray God your whole spirit, and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I Thess. 5 : 23. Paul in this connection says nothing about perfection, but blamelessness ; we may be faulty but blameless, we may be imperfect but guiltless. Let me illustrate : For instance let a mother be doing some fine needle work, she falls asleep, her little girl sitting by her side takes up the work and does the best she possibly can, but she fails to do it as well as her mother ; her work is not faultless but *blameless* ; just so our life after sanctification, it is not faultless, but blameless, if we walk after the spirit and not after the flesh. Many err in supposing that because they reckon themselves indeed dead unto sin, the devil also ought to be dead, he is alive just as much as ever, and temptations will come just the same, but if we are *dead indeed* they will roll off like the proverbial water from a duck's back.

Sanctification is not given to God's true children as a sort of a spiritual luxury only, but it is absolutely necessary for acceptable and successful work. Water will not flow higher than its source, and just so we cannot impart to others what we do not possess ourselves ; right here lies the secret of so much mere perfunctory, fruitless religious work. It is sanctification that makes us fit, or meet for the Master's use. Paul makes this clear in his second letter to Timothy. He says, "If a man therefore purge himself from these (meaning iniquities) he shall be a vessel unto honor, sanctified, and meet for the Master's use and prepared unto every good work." II Tim. 2 : 21.

For proof texts that sanctification is a separate, definite, distinct act, or gift of God refer to John 17 : 17 ; I Thess. 4 : 3 and 5 : 23. On the memorable night of the Lord's betrayal, just before He separated Himself from His disciples for His great secret struggle with the powers of darkness, he prayed the Father to sanctify the Apostles through the truth ; they had previously accepted Christ, they were saved, and yet Jesus prays for their sanctification, something distinct from their conversion. Paul says to the Thessalonian church, "This is the will of God even your sanctification." And again he says, "The very God of peace sanctify you wholly." Remember he was not addressing unregenerated people, but the Thessalonian church, a people whom he highly commended for their faith and virtue ; who had been regenerated, who were saved and in fellowship in the church of Christ, yet not withstanding their faith and zeal, Paul prays for their sanctification, declares that it is the will of God that they should be sanctified. Neither in the case of the Apostles, nor in that of the Thessalonian church was their sanctification to be a special preparation for death, (as some suppose sanctification to be) but a preparation for life and service.

Salvation, or justification we *accept* by faith ; sanctifiation is the *conscious* operation of the Divine in the human, which must precede the Divine indwelling, or the baptism of the Holy Spirit. Paul says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you." I Cor. 3 : 16. The Spirit of God will not dwell, or abide in an unclean heart, or body, and I am not sure that He will abide in a sick body very long ; it is not reasonable that he should. If our bodies are really cleansed by Divine power it is only natural to suppose that the works of the devil are destroyed ; that diseases are the works of the devil is self-evident. Good and evil cannot emanate from the same source any more than sweet and bitter water can flow from the same fountain. Let us earnestly seek all the possibilities of Divine grace and power ; let us not be satisfied with the religion of our father's or mother's. What they had may have sufficed for their day, but with better light, deeper knowledge, and more signal manifestations of the Divine presence in these latter, preparatory days, more is expected from us, because of greater possibilities. Let us not learn to know God's word only, but let us learn to knowns God himself the author of the Word ; we can only arrive at this point through sanctification of the Spirit.

THE DIVINE SELF REVELATION.—NO. 1.

J. ALLEN MILLER.

I. INTRODUCTION.

I have consented to write this series of short articles with the deepest sense of my own weakness to do so. I cherish the hope that God will bless me in this effort for His glory, and the reader to a clearer knowledge and a quickened life. Each article is to be complete within itself.

II. PROPOSITIONS ASSUMED.

In writing these articles there are some fundamental propositions assumed, at least for the time. If opportunity should offer it would be a pleasure to consider them. Among all others there are none which I should delight so much to study and present as these assumed in these articles to be true. These propositions are That,—

a. There is a God, all-powerful, all-wise, everywhere-present, and infinitely good.

b. Man is a rational, religious and responsible creature.

c. God has made a revelation of Himself to man so that man can and does know Him.

d. The Holy Scriptures of the Old and New Testament contain this Divine Revelation.

III. REVELATION DEFINED.

The literal meaning of the term *Revelation* is, to reveal, to make known, or to discover to another that which was before unknown ; the act or process of making known. Hence, specifically the act or process of making known or discovering Divine truth, especially thro super-natural